August 11
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them." BOOK OF MORMON, 3 NEPHI 16: 7.

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TO JEW AND GENTILE*

ELDER BRIGHAM H. ROBERTS
OF THE FIRST COUNCIL OF SEVENTY

MY BRETHREN AND SISTERS: In view of the announcement made by President Heber J. Grant this morning, in regard to my being released from the Presidency of the Eastern States Mission, I think it is quite likely that the parents, the brothers and sisters and friends, of those who are now in the Eastern States on missions, would be glad to receive word from that Mission as to the general welfare of their sons and daughters. I am happy to report to you that it is a general time of health with us, that all is well with your kindred and that the Spirit of the Lord is a common heritage, it seems to me, to all those who are now engaged in the work of the Lord in the Eastern States.

A TIME OF JOY

I wish to express my gratitude unto the Lord, and to the Authorities of the Church, that I have had the opportunity of labouring during the past five years in that Mission. It has been a time of great joy and satisfaction to me to be conscious of the esteem and friendship of the five hundred young people with whom I have come in contact since I began my labours in the Eastern States. To receive the friendship and feel the supporting influence of their confidence has produced in me a joy unspeakable.

*Address delivered at the second session of the Ninety-seventh Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 3rd, 1927.

While I acquiesce fully in the release that has come to me, and recognize the wisdom of it, you will have to forgive me if I confess also that I received the word with some degree of personal sadness. I feel honoured in the selection of my successor, and I wired that word to the Secretary of the Mission last night, and congratulated the Mission upon the appointment of Elder Henry H. Rolapp, and I pray for a continuation of the *esprit de corps*, may I call it, of the Mission. I am very sure that the mission force will give to him all the loyalty and the support they have given to me, and that the work of the Lord without let or hindrance will continue to expand even as it has in the past.

NEW QUARTERS OBTAINED

The Eastern States, in my judgment, is one of the noblest Missions in the world. Within its boundaries are thirty-three millions of people; and of the cities in the United States that have a population of four hundred thousand and over, of the fifteen such cities, eight are within the boundaries of the Eastern States. I am happy in the reflection that there has been continued growth in the work, that each successive year in the five of my administration has been greater in its success than the one that preceded it. During the time of my labours there has been an increase of four chapel buildings in the Mission, that is, it will be four when the one under construction at the present time is completed. I was very happy before leaving New York to secure for the Manhattan or New York Branch of our Mission more adequate quarters, and more worthy of the chief branch of our Mission. We secured quarters in the Carnegie Building. We have now a beautiful hall with suitable classrooms in it to assemble the classes of our Sabbath School, and we have obtained also one of the smaller halls for mid-week services for the Young Men's Mutual Improvement Association and the Relief Society, so that we will be more suitably located hereafter than in the immediate past, at least, in that important branch.

We are expending in the Mission about eight thousand dollars yearly in rental for halls. There has been an increase in this item from three thousand dollars yearly to eight thousand. We have been successful in obtaining better halls and more of them, but, of course, at considerable increase of expense.

MISSION SCHOOLS HELD

Among the outstanding features of our work in the Eastern States during my administration has been the holding of five mission schools. These schools have brought in about one-third of the whole mission force at a time to each school for intensified training during four solid weeks, and if I could take time to recite the curriculum of these schools you would agree with me that the training is both intensive and comprehensive.

It has been my pleasure to write thirteen new tracts for the Mission since the opening of my administration; and these have not only been used in the Eastern States Mission, but other Missions also have taken up some of them in their work, and altogether, year after year, the work has grown. I am extremely happy to be conscious of the fact that we quit service on a "rising market."

HOUSE OF JUDAH NUMEROUS

There is one circumstance that I shall take the liberty of referring to a little more in detail. In New York City alone, that is, in greater New York, there are two millions of the House of Judah, and for the last several years I have been wondering how we could make an approach to those people, attract their attention, and have the material to present to them that would place in their hands the great message that God has for that branch of the House of Israel. In very many of the revelations to the Church, where the Lord sets forth this latter-day work, you will find this phraseology often employed when referring to the preaching of the Gospel: First unto the Gentiles, and then unto the Jews. That occurs quite a number of times in the revelations contained in the Doctrine and Covenants; and, of course, being in the midst of so large a population of the Jews, one's thoughts would naturally go out to them with a desire to get some word of our message over to them. Well, during the past six months it seems to me that the way has wonderfully opened up in that direction in the city of Binghampton, Broome County, New York, a name that will be familiar to many of you who are acquainted with the history of the Church, for it is territory in which the Prophet Joseph Smith operated during the translation of the Book of Mormon, and also in the early movements of the Church. It is only about twenty-three miles from this city that the Colesville Branch was organized, which was the first community unit to begin the great work of the gathering together of our people to the West. It was the Colesville Branch that as a body, and by cooperative methods of mutual assistance, moved through the States of New York and Ohio, halting for a while in Kirtland, and then continuing their journey through Indiana and Illinois, and so on into Missouri, and to the western borders of that State, and made the first settlements in Jackson County, Missouri.

THE REDEEMED HEBREW

In Binghampton, near where this stream of western migration started, came our opening for an approach to the House of Judah. There is in that place a converted Jew, who is converted to Christianity, but not to our Gospel, the true Christianity. He accepts Christ as the Messiah of the Jews, and he publishes a

magazine entitled *The Redeemed Hebrew*. He received a paper from a Jewish Rabbi in Canada in which the Rabbi set forth his reasons for rejecting Jesus Christ as the Messiah, and concluded that it would be sin for him, and disloyalty to Jehovah for him to accept Jesus of Nazareth as the Messiah. The article was published and an invitation extended to Christian ministers to answer the Rabbi; an editorial note accompanied, stating that the paper which should most completely answer the Rabbi would be published in the magazine.

THE RABBI ANSWERED

It may be a bit out of good taste for me to say it, but the paper which I submitted to the magazine was accepted and published as a reply to the Rabbi. After the first article was published I thought it needed a little amplification, and so I sent in a second article, and that, too, was published. Then it seemed to me that we had just reached the threshold of the subject, and there was just a fine opening made for proclaiming our message, God's message to the Jews, as we may gather it from the Book of Mormon; for, as pointed out by President Anthony W. Ivins this morning, the outstanding feature of our Book of Mormon scriptures is that the Book shall be a witness to the Gentiles and especially to the Jews, that Jesus Christ is the Son of God, and the very Eternal God, manifesting Himself to all nations. That is found, as you all know, on the title page of the Book of Mormon, which the Prophet Joseph Smith declared was not his composition. He found it engraven on the title page of the gold plates.

When I sent this third article to the Editor of *The Redeemed Hebrew* he informed me that it made thirteen pages of his magazine; and, as he expected to devote the whole magazine to that paper, he said he could publish sixteen pages nearly at the same cost as thirteen, and asked me to supplement what I had written with something further. I did so. When that was published it made eighteen pages instead of sixteen; but he refused to select the part to be cut down, and I did not have the heart to sacrifice any part of it, so the eighteen pages were published.

A PROPHETIC PAGE

In the supplemental matter I sent to him I used what I have before used as a theme, I think in this Tabernacle; namely, "A Prophetic Page of the Book of Mormon." I am sorry that we do not have here one of the older editions of the Book of Mormon, because then I could conscientiously tell you that all the prophecies that I referred to were upon one page of the Book of Mormon, but in our more recent editions, in dividing the pages into two columns for each page, that particular group of prophecies is distributed over two pages. But it only makes sufficient matter for one page, and I think I may still say that it is a prophetic

page of the Book of Mormon. You will find it now in your current editions on page 101 and page 102; in the older editions it occupied page 122. Of course, I shall not have time to enter into a discussion of all these prophecies of this page—there are five of them; but suffice it to say that the first prophecy predicts that many shall believe in the Book of Mormon; and second, that they shall carry the words of that Book unto the remnants of the land, meaning, of course, the American Indians, descendants of the Nephites and the Lamanites of ancient times; and third, that the remnants of those ancient people shall know their origin, that they are descendants of Israel; the Gospel shall be declared among them, that they shall believe it; the scales of darkness shall fall from their eyes, and before many generations pass away they shall become a white and delightsome people. Then we come to the prophecies that are germane to what I want to tell you. It is declared on this prophetic page:

And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ.

CHANGE OF ATTITUDE AMONG THE JEWS

That is a subject that I have had under consideration during many years, and I have made a considerable collection of utterances from prominent Jewish Rabbis that indicate a marked change of mental attitude on the part of leading Jews towards Jesus of Nazareth. I think perhaps one of the most striking of these utterances, and one that indicates the whole shifting of thought on the part of Jews toward the Christ, was uttered on March 25th, 1901, by Rabbi Isador Singer, Doctor of Philosophy, in New York City. He said:

I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are beginning to love. His teaching has been an immense service to all the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in the Jewish thought concerning Jesus of Nazareth I cannot better illustrate than by this fact. When I was a boy had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the Rabbi would have been dismissed at once. Now it is not a strange thing in many synagogues to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting. In fact, we are all glad to claim Jesus as one of our people.

About a year ago Rabbi Wise of New York, Carnegie Hall, the hall that is near to ours now in the Carnegie Building, before a record crowd in his lecture room declared that:

Jesus of Nazareth was a man, not a myth, as I had been taught in my earlier manhood Jesus was; that is, he existed. I accept this despite the information I had been led to believe earlier in my life, a notion that Jesus was a myth, and never existed. I tell you, and I will repeat these

words to every Jew in the world if need be: Jesus was, and we must accept this fact at once. Shall we not say that this Jew is soul of our soul, and that the soul of his teaching is Jewish, and nothing but Jewish? The teaching of Jesus, the Jew, is a phase of the spirit which has led the Jew Godward.

I could continue to read to you many excerpts of this kind; more than twenty such excerpts are written in the third article of *The Redeemed Hebrew*, that I told you about. It merely tends to show that the Jew is beginning to believe in Christ. He has not yet accepted Him as the Son of God, as God manifested in the flesh, the Redeemer of the world, and the One who fulfils the Messianic prophecies of the Old Testament. There is nothing in this movement that indicates belief of Jesus in that way; but there is much that proclaims the fact that the Jews are beginning to admire, they are beginning to accept as a great religious teacher, this Jesus of Nazareth; they are beginning to respect Him. Ultimately that respect will turn to love, and love will turn to acceptance of Him as the Son of God. There will be some at least of the House of Judah who will begin to react toward this message, this proclamation that our Book of Mormon makes as to the Deity of the Christ, the Eternal God manifested in the flesh.

THE GATHERING

The second part of this prophecy is that not only shall "the Jews which are scattered . . . begin to believe in Christ", but "they shall begin to gather in upon the face of the land;" that is, begin to gather to their Promised Land, to Palestine.

I remember that the British Consular reports of 1856 said that less than fifteen thousand Jews were in all Palestine. Twenty years later this number had increased to sixty-five thousand. Then came the Zionist movement under the leadership of Dr. Herzal, supplemented later by the influence of Israel Zangwell, a Jewish writer of some note, and what is known as the Zionist movement received an impetus, and began to grow in the minds of the Jews until there began what we may now call the modern gathering together of the Jews in Palestine. The gathering is continuing. Millions of dollars have been subscribed by that people to establish their exiled brethren in the land of their fathers, and the ambition is to resume the national history of the Jewish people. That movement has grown until it has attained large proportions and very wide interest in the world. This prophecy, then, is in course of fulfilment—the Jews that are scattered are beginning to gather in upon the land of their forefathers, to the land of Palestine and to Jerusalem!

THE KEYS OF GATHERING FROM MOSES

We may pause here to ask what is the motive power, what is behind all this movement, this change in the mental attitude of

that people towards Christ, this gathering together of the Jews in Palestine? This is the explanation of it: In the Kirtland Temple, in 1836, Israel's great prophet, Moses, appeared to Joseph, and Oliver Cowdery, and delivered to them the keys of the gathering of Israel and the restoration of the Ten Tribes from the land of the North. In 1840, in pursuance of this work, an apostle of the Lord Jesus Christ, an apostle of this new dispensation, a Jew, by the way, was appointed by the Prophet Joseph to a special mission to the Holy Land, to Palestine, to dedicate that land for the gathering of the Jews to Jerusalem, and to bless the Jews with a disposition to return to their land and to their city.

A PROPHETIC MISSION

The mission of Orson Hyde is well known to the Latter-day Saints; how, under very great difficulties, trials and hardships, he made his way to Jerusalem, went to the summit of the Mount of Olives, and there wrote out a prayer that God put into his heart, dedicating the land of Palestine for the return of the Jews, and for the renewal of their national existence. That prayer—and it is a most wonderful prayer—has been published many times in our periodicals. It is published also in the *History of the Church*, which is derived chiefly from the office journal of the Prophet Joseph. Orson Hyde, returning from his mission, when in Trieste, also wrote to the *Millennial Star* of the then current date and there made a rather wonderful prediction. He said in substance that it was by political power that Judah had been broken and scattered abroad, and that it would be by the exercise of political power that Judah would be restored; and furthermore he declared that England would be the leading national power that would befriend Judah, and aid him in the reestablishment of his people in the land of Palestine. This was published in the *Millennial Star* of 1842, and may be found by those curious enough to seek for the source of this information.

That is the source of the power underlying the development of this great work. God is moving underneath all these facts—this changing of the mental attitude of Jews towards Jesus—this latter-day gathering of the Jews to the land and this city of their fathers.

(*Continued on page 507*)

It is manly and praiseworthy for an individual to make the choice to do good, work righteousness and love and serve God—it is more noble than to choose the downward road. One or the other will be the choice of every individual. Do not trifle with evil, or you will be overcome by it before you know.—Brigham Young.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 11, 1927

EDITORIAL

THE GREATEST GIFT

THE SCRIPTURES are rich in mention of eternal life as the supreme attainment of the soul, and are specific in declaring this inestimable boon to be the gift of God. What is eternal life? How may it be obtained? These are questions of profound importance to every mortal.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Romans 6: 23.

In the words of Paul cited above, the portentous contrast between death and life is strikingly projected; but the passage when read with its context is seen to signify life and death in other than the physical sense. Eternal life is something more, something immeasurably greater and grander, than the assurance of individual existence throughout the eternities beyond the grave.

Sinners under condemnation shall continue to exist; even in hell there is not annihilation. The soul is eternal; and unending existence with identity unimpaired is inevitably certain. While bodily death may befall as the direct wage or result of sin, there is a death more to be dreaded; and, with this latter or second death, eternal life is set as the glorious opposite. The first death, which came upon Adam in the day of his transgression, consisted essentially in exclusion from the presence of God, and for redemption from this doom the Gospel of Jesus Christ has been provided. The second death is likewise banishment, and this, as the Lord hath made known, "is the last death, which", He explains, "is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed."—Doctrine and Covenants 29: 41.

Eternal life, the blessed antithesis of this dread state of exile, is communion with God, with access to His presence, and participation in the privileges and powers of endless progression and eternal increase.

In His last interview with the Apostles, immediately prior to the betrayal, the Lord voiced in prayer the meaning of eternal life:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17: 3.

None can ever come to know God except through obedience to

the laws by Him ordained. To know God is to be Godlike, to learn His ways, and so to become prepared for admittance to His presence. Where He dwells there is no death, and thus the deeper significance of our Lord's utterance becomes clear—that to know Him is life eternal.

There is but one means of reaching the Father's presence, and the Saviour hath thus declared it:

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14: 6.

In these latter days the Lord Jesus Christ has spoken anew, reiterating the meaning of eternal life and again affirming the unalterable conditions on which it is granted:

But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.—Doctrine and Covenants 132: 23, 24.

The supreme gift of God is eternal life, and this comes only through Jesus Christ, the inestimable boon being bestowed through and by the Saviour whose atoning death has made its attainment possible. The Son received this specific power and authority as appears in His words relating to Himself and addressed to the Father:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.—John 17: 2.

Shortly after His resurrection, Christ appeared in bodily presence to the Nephites on the Western Continent, and to them He offered the priceless gift, conditioned as always. Thus He spake:

Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.—Book of Mormon, 3 Nephi 9: 14.

And again He declared Himself and the gift in His power to give:

Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life.—Book of Mormon, 3 Nephi 15: 9.

The first or fundamental principles and ordinances of the Gospel, prescribed by Jesus Christ as the indispensable means by which men may be saved, are: First, faith in God and in His Son, the Saviour of humankind; second, repentance of sin; third, baptism by immersion in water for the remission of sins; fourth, bestowal of the gift of the Holy Ghost by the laying on of hands. These ordinances are valid only as administered by one duly commissioned to act in the name of Jesus Christ.

Having complied with these conditions, the candidate for eternal life is required to live in harmony with his high profession, and therein to endure to the end of his mortal existence, continuing in faith, and manifesting by good works his allegiance to Christ, the Giver.

Paul's soulful admonition is of full force to-day and is directed to us all: "Lay hold on eternal life."—J. E. T.

"THE MESSENGER"

NUMBER FIVE of volume one of *The Messenger* has come to hand. This small sixteen-page publication is the monthly organ of the South Shields Branch Sunday School, Newcastle District, and is printed and distributed by Brother Albert Hurrell. It gives space to outlines of lessons for the various Sunday School classes, scriptural texts, sacrament gems, concert recitations, poetry, branch news, and doctrinal and historical discourses. *The Messenger* first appeared during the early part of the current year. Brother Hurrell and all others who are in any way responsible for this helpful publication are to be congratulated.

PRAISE FROM AN EDUCATOR

THE following report of well-deserved praise for the "Mormon" people appeared in the *Union Record* of Seattle, Washington, U. S. A. Dr. E. A. Winship is an eminent educator of Boston, Massachusetts, and an internationally recognized authority in his field. Ruth Ridgway, who conducts one of the departments of the *Record*, reported Dr. Winship's address and commented thus:

"Give youth an achievement with a thrill in it. The time has come when a boy is worth more than a curriculum."

So spoke Dr. E. A. Winship of Boston before the National Education Association at Meany Hall, Monday evening.

The marvelous St. Olaf's Choir had been singing, through the generous kindness of the teachers of Minneapolis; President Francis G. Blair had announced that Bishop Hughes could not be present and had introduced Dr. Winship to fill the vacancy.

Dr. Winship rose and stated positively that we could have a crimeless world and that one State in the Union had taken intelligent steps in this direction.

I was frankly skeptical; and especially so when he seemed about to put on the teachers the task of bringing about this crimeless world. But this was the substance of the plan as he stated it: There is a State in the Union in which the activities of every boy and girl between the ages of fourteen and eighteen are kept track of month by month. Whether at school or at work, what the young person is doing and how well he is

doing it is a matter of record. But this is only the first step. If the young person is not doing well, is not happy in his activity, there is someone whose business it is to try to better the situation—someone to try to find him something in which he is vitally interested.

Still I was skeptical until he named the State where this thing is being done. Then I was hopeful of results. The State is Utah. Two things contribute in Utah to the well-being of the youth. First, Utah has always been free from that narrow Puritanism which elsewhere has kept young folks from the natural pleasures of dancing, singing, dramatics and like enjoyments. Second, Utah has always had a high degree of well-being for the average citizen. The Mormon Church has been a sort of insurance against economic disaster so far as its members are concerned; and for bright young men it has furnished careers. Utah has more home owners according to its population than any other State in the Union. So with a good economic background the system which Dr. Winship outlined seemed to me to have a chance.

TO JEW AND GENTILE

(*Concluded from page 503*)

PROPHECY FULFILLED—ENGLAND'S PART

It is interesting to note that the predictions of Orson Hyde, the man set apart to perform this special mission in behalf of Judah, are being wonderfully fulfilled. The defeat of the Turks in the World War was by British forces under the English General, Sir Edmund Allenby. The official entrance of General Allenby into Jerusalem on the 11th of December, 1917, and the subsequent course of England in respect to Palestine; the fact that Great Britain now holds the administration of the affairs of that land under the appointment of the League of Nations—this fills out the story of Elder Orson Hyde's mission, and prophecy. The policy of England in respect to its administration of the affairs of Palestine as foreshadowed in the declaration by Lord Balfour when, on the 2nd of November, 1919, he said officially, and with the approval of France, Italy and President Wilson of the United States:

> His Majesty's Government views with favour the establishment in Palestine of a National home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object.

England has ever since consistently pursued that policy, and is now pursuing it.

I regret that I have taken more time than I should have done, but I think these matters of sufficient importance to have entered upon the record of this conference, and I wish to say, my brethren and sisters, that I cannot but regard the opening that has come to us in the Eastern States, to furnish material by

which we may approach our cousin Judah with the message of the Book of Mormon, as an opening of the way by the inspiration and power of the Spirit of the Lord. I may not have made that very clear to you, but I feel it in my own heart, and I pray that God will bless this branch of His people, the Jews, and that the time will come when we shall have larger access to these people in the proclamation of God's message to them. I hope so, and pray for it, in the name of Jesus Christ. Amen.

LETTER AND PROPHECY FROM ORSON HYDE

NOTE: The following is from the prophetic letter of Orson Hyde relative to England's part in the restoration of the Jews to Palestine referred to in the address "To Jew and Gentile." The communication was written in Trieste, January, 1842, and published at Manchester, England, in the *Millennial Star* of March, 1842, from which it is here reprodnced:

"Summoning up, therefore, what little address I had, I procured a *valet d'place* or lackey, and proceeded to the house of Mr. Simons, a very respectable Jew, who, with some of his family, had lately been converted and joined the English Church. I entered their dwelling. They had just sat down to enjoy a dish of coffee, but immediately arose from the table to meet me. I spoke to them in German, and asked them if they spoke English; they immediately replied, 'Yes', which was a very agreeable sonnd to my ear. They asked me in German if I spoke English; I replied, '*Ja, mein Herr.*' I then introduced myself to them, and with a little apology it passed off as well as though I had been introduced by the Pacha. With that glow of warmth and familiarity which is a peculiar trait in the German character, they would have me sit down and take a dish with them; and, as I began to relate some things relative to my mission, the smiles of joy which sat npon their comntenances bespoke hearts not altogether indifferent. There were two ministers of the Church of England there. One was confined to his bed by sickness, and the other, a German, and a Jew by birth, soon came in. After an introduction I took the liberty to lay open to him some of our principles, and gave him a copy of the commnnication to the Jews in Constantinople to read. After he had read it, he said that my motives were nndonbtedly very good, bnt questioned the propriety of my nndertaking from the fact that I claimed God had sent me. If, indeed, I had gone to Jerusalem under the direction of some missionary board or society, and left God ont of the question altogether, I should have been received as a celestial messenger. How trnly did our Saviour speak when He said: 'I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.' I replied, however, that so far as I could know my own heart, my motives were most certainly good;

yet, said I, no better than the cause which has brought me here. But he, like all others who worship a God 'without body or parts,' said that miracles, visions and prophecy had ceased.

"'The course which the popular clergy pursue at this time in relation to the divine economy looks to me as though they would say: 'O Lord, we will worship Thee with all our hearts, serve Thee with all our souls, and be very pious and holy; we will even gather Israel, convert the heathen, and bring in the Millennium, if You will only let us alone that we may do it in our own way, and according to our own will; but if You speak from heaven to interfere with our plan, or cause any to see visions or dreams, or to prophesy, whereby we are disturbed or interrupted in our worship, we will exert all our strength and skill to deny what You say, and charge it home upon the devil or some wild fanatic spirit, as being its author.'

"'That which was looked upon by the ancient saints as among the greatest favours and blessings, viz., revelation from God and communion with Him by dreams and by visions, is now looked upon by the religious world as the height of presumption and folly. The ancient saints considered their condition most deplorable when Jehovah would not speak to them; but the most orthodox religionists of this age deem it quite heterodox to even admit the probability that He ever will speak again. O my soul! language fails to paint the absurdity and abomination of such heaven-opposing and truth-excluding dogmas; and were it possible for those bright seraphs that surround the throne above, and bask in the sunbeams of immortality, to weep over the inconsistency and irrationality of mortals, the earth must be bedewed with celestial tears. My humble advice to all such is, that they repent and cast far from them these wicked traditions, and be baptized into the new and everlasting covenant, lest the Lord speak to them in His wrath, and vex them in His sore displeasure.

"'After some considerable conversation upon the Priesthood and the renewal of the covenant, I called upon him to be baptized for the remission of his sins, that he might receive the gift of the Holy Ghost. 'What,' said he, 'I be baptized?' 'Yes,' said I, '*you* be baptized.' 'Why,' said he, 'I have been baptized already.' I replied something after the following: 'You have probably been sprinkled, but that has no more to do with baptism than any other ordinance of man's device; and even if you had been immersed, you would not have bettered your condition, for your priesthood is without power. If, indeed, the Catholic Church had power to give you an ordination, and by that ordination confer the Priesthood upon you, they certainly had power to nullify that act, and take the Priesthood from you; and this power they exercised when you dissented from their communion, by excluding you from their church. But, if the Catholic Church possessed

not the Priesthood, of course your claims to it are as groundless as the airy phantoms of heathen mythology. So, view the question on which side you may, there is no possible chance of admitting the validity of your claims to it. Be it known, therefore, that ordinances performed under the administration of such a priesthood, though they may even be correct in form, will be found destitute of the seal of that authority by which heaven will recognize His, in the day when every man's work shall be tried. Though a priesthood may be clothed with wealth and honours of a great and powerful nation, and command the respect and veneration of multitudes, whose eyes are blinded by the thick veil of popular opinion, and whose powers of reflection and deep thought are confused and lost in the general cry 'Great is Diana of the Ephesians,' yet all this does not impart to it the divine sanction, or animate it with the Spirit of life and power from the bosom of the living God; and there is a period in the future time when, in the smoking ruins of Babel's pride and glory, it must fall and retire to the shades of forgetfulness, to the grief and mortification of its unfortunate votaries.

"In consequence of his great volubility, I was under the disagreeable necessity of tuning my voice to a pretty high key, and of spacing short between words, determining that neither his greatness nor learning should shield him from the shafts of a faithful testimony. But there is more hope of those Jews receiving the fulness of the Gospel, whose minds have never been poisoned by the bane of modern sectarianism, which closes the mouth of Deity and shuts up in heaven all the angels, visions, and prophesyings. Mrs. Whiting told me that there had been four Jewish people in Jerusalem converted and baptized by the English minister, and four only; and that a part of the ground for an English Church had been purchased there.

"It was by political power and influence that the Jewish Nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion *that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise.* The Lord once raised up a Cyrus to restore the Jews, but that was not evidence that he owned the religion of the Persians. This opinion I submit, however, to your superior wisdom to correct if you shall find it wrong." . . .

Sin is in the world, but it is not necessary that we should sin because sin is in the world; but, to the contrary, it is necessary that we should resist sin, and for this purpose is sin necessary. Sin exists in all eternities. Sin is co-eternal with righteousness, for it must needs be that there is an opposition in all things.—Brigham Young.

FROM THE MISSION FIELD

Transfer: Elder Wallace D. Yardley has been transferred from the Nottingham to the London District.

Releases and Departures: The following missionaries have been honourably released and sailed for their homes in America aboard the *Leviathan* on August 9th: Elder Robert M. Adams, who has laboured in the Birmingham and Liverpool Districts; Elder Jay M. Booth, who has laboured in the Liverpool and Welsh Districts; Elder James W. Funk, Jr., who has laboured in the Sheffield and Nottingham Districts; Elder Landell S. Merrill, former President of the Manchester District; and Elder William Paxman, who has laboured in the Welsh and Bristol Districts.

Doings in the Districts: *Liverpool*—A spirited meeting of the Liverpool District missionaries was held at Blackburn, Saturday, July 30th. Very favourable and encouraging reports were given concerning both country work and branch work. Sunday and evening tracting has proved successful during the past month. It was reported that more pamphlets were sold at these times than at any other. Street meetings have been emphasized, with results that are pleasing. A spirit of brotherly cooperation coupled with prayerfully planned work is manifest among the Elders. A farewell social was also held on July 30th in honour of Elder Kenneth A. Nielson, who has been transferred to preside over the Manchester District. An excellent program was rendered, and good will and best wishes expressed for President Nielson and for his success in the new field of labour.

Words from the Workers: "In the last two months our tracting hours have increased, two of our missionaries having reached the ninety hour and the seventy hour mark for July in Edinburgh and Aberdeen respectively. Edinburgh reports good results from street meetings, having several good investigators as a result of the same. In Glasgow we hold four street meetings weekly, weather permitting. Our missionaries are tracting the small towns and villages outside of the three large centers in which we have branches; namely, Glasgow, Edinburgh and Aberdeen. We are keeping in mind the slogan 'Reach the Men.' Some of our missionaries are getting out early in the morning, tracting the men going to work, walking and talking with them. I have just finished a trip into Ayrshire, visiting our scattered saints there, and I find everything well."—*From President William Cooke, Scottish District.*

GROWING OLD

A LITTLE more tired at the close of day,
A little less anxious to have our way,
A little less ready to scold and blame,
A little more care for a brother's name—
And so, we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old,
A broader view and a saner mind,
And a little more love for all mankind—
And so, we are faring adown the way
That leads to the gates of a better day.

A little more leisure to sit and dream,
A little more real the things unseen,
A little nearer to those ahead,
With visions of those long loved and dead—
And so, we are going where all must go,
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years;
The book is closed and the prayers are said,
And we are a part of the countless dead.
Thrice happy, if then some soul can say:
"I live, because he has passed my way."

ROLLIN J. WELLS

DEATH

SANDER—Sister Hannah Sander of the Carlisle Branch, Newcastle District, died at her home on July 31st, at the age of eighty-three. Sister Sander has been a faithful member of the Church since her baptism in 1904. Funeral services were held in the chapel at Carlisle Cemetery under the direction of President Orson H. Berrett. Elder Harold W. England spoke, and President Berrett dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN